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GROUP EDUCATION AND CHARACTER BUILDING

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"There is a destiny that makes us brothers,
None goes his way alone,
All that we give into the lives of others
Comes back into our own."
-Edwin Markham.

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Chapter I.

INTRODUCTION

GROUP EDUCATION AND CHARACTER BUILDING

Chapter I

Introduction

A. The Problem.

We are living in an age of interdependence of individuals within groups, and groups with groups. The world is being brought together more closely with every new successful effort of men who are experimenting in the fields of science and invention. More slowly, though steadily progressing, sociologists and psychologists are following with new methods for making adjustments under the new closely related scheme. But we are learning. In order to live most abundantly, men must know well how to live together. To know how to live together, men must have grown up with other people, to have been educated in groups. I do not advocate "mass education" as such, in the sense of teaching all the same by wholesale methods. We must recognize individual differences, for the very essence of society lies in the differences of the people of whom it is made. It is important, however, to realize that in actual life situations, the individual gains important values which influence the formation of his character from the experience of living with other people. It is my problem, then, to show, through a study

of the individual character, and a study of the psychology of the group, the basis for such an assumption, and to study different groups, with the idea of knowing whether or not the experiences of individuals within the group have certain character building elements.

B. The Necessary Limits.

This problem, from its very nature, can be a very large one. It becomes necessary, then, to place around it certain limitations. I have chosen to discuss character education from the point of view of the indirect method, as opposed to the direct teaching of ideals and maxims of conduct. While I duly recognize the importance of that phase of character education, I cannot go into those methods in detail in a paper of this length. I have chosen to consider individuals between the ages of twelve to eighteen, the middle adolescent period. The groups studied are those in which adolescents are found to be working, living and functioning: home, school, church, and club groups.

C. Procedure.

First, I am discussing briefly the history of the character education movement, with the idea of

leading to an appreciation of the attempts and efforts at the present time in this very difficult field.

Before we can make any progress, it is necessary that the term character, its factors and controls be understood. Mis-understanding of these terms and points have already led to much vagueness of thought in the literature of this field. At the close of this study, I have set forth a group of objectives for character education, with the idea of showing the importance of a social emphasis in character education.

The principles growing out of a study of group psychology follow. Some understanding of the process of integration of individuals into group spirit is important. Then follows an explanation of how the individual is influenced by his group, and how this influence determines in him certain attitudes, which become part of his character.

The study cannot be complete without turning to some of the groups which are functioning in determining the character of boys and girls, and certainly in which the boy or girl is actually contributing. For this reason I have concluded with a survey of such groups.

Chapter II.

PAST AND PRESENT TRENDS IN CHARACTER EDUCATION

Chapter II

Past and Present Trends in Character Education

A. Progress in the Past.

In the days when the village pastor was responsible not only for the spiritual welfare of his flock, but also for the intellectual well-being of the children of the congregation, religious and secular education were fairly well united. This union, however, was not to last. Dr. Athearn says that early in our history, the state, church and home entered upon a "working agreement" regarding the education of children and youth in the United States.[1] The state, in this agreement was to take the children six hours a day, five days a week, to train them in the matter of intelligent citizenship. The home assumed the responsibility of training the children in industry in the hours when they were not in school. The church on Sundays had the care of ethical and religious training. Because of this division of responsibility, some children have suffered in not having opportunities to develop as they should morally and religiously. Dr. Athearn believes this to result in the danger of spiritual illiteracy among our people. Such a condition is very

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1. Athearn, W.S. , Character Education in a Democracy , p. 17 .

alarming. He draws four conclusions from a number of surveys which he has made:

> 1. Millions of children and youth are unreached by the educational program of any church.
> 2. The low level of ethical ideals in selected samples of American youth.
> 3. The high susceptibility to immoral conduct of typical groups of American youth.
> 4. The inadequate teaching of Biblical knowledge and religious ideas as shown by tests in typical sections of the nation.[1]

1. The development of the Sunday School.

The first organization, then, to place definite emphasis upon any form of religious education, then, was the Sunday School, though in the very beginning it was not organized for the purpose of giving religious instruction, but merely as a means of utilizing Sunday to give some secular instruction to working children. Robert Raikes was the founder.

Dr. Athearn divides the history of the Sunday School into four epochs.

1780-1872 Sunday Schools were established. Denominational Sunday School boards were founded.

1872-1890 At a convention in Indianapolis in 1872, foundations were laid for the International Sunday School Association. During this period

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1. Athearn, W.S., Character Education in a Democracy, p. 39

uniform Sunday School lessons were adopted, and though the work was carried on by voluntary workers at first, later professional workers came, and denominational leaders were appointed.

1890-1918 During this period, teacher training courses were organized. Instruction in the schools became graded. In 1918 the International Council of Religious Education was organized.

1918-1924 Dr. Athearn mentions that just as the Religious Education Movement was reaching its greatest point of development that it had known, the after-math of the world war brought problems of materialism, financial stringency and confusion. These factors have been a shock, but there are new values too. These include the new psychology, educational ideals and programs, growth in philosophical schools, and social and political changes.

2. Young People's Group Movements.

Due to the division between the duties of home, school and church, there have been phases of the lives of individuals which have been untouched by any of these influences. Groups and organizations have

grown up to meet these needs, then, as they were felt.

The Young Men's Christian Association,[1] organized in 1845, with a boys' work department which was organized in 1866, was one of the first to give attention to social, recreational and physical as well as religious training. This organization has been a pioneer in every field. The Young Women's Christian has met similar conditions for women. The Girl Reserve Movement growing up after the war, developed a highly idealistic program for girls of high school age.

In 1881 the Christian Endeavor Society was organized by Dr. Francis E. Clark. This group has been closely associated with the work of two or three churches. The Epworth League, similar in purpose, came into being in the early nineties. This group functions in the Methodist Episcopal Church.

Club programs for boys and girls have come in since 1892, beginning with the Knights of King Arthur, organized by Dr. William Byron Forbush. This was followed by the Woodcraft Indians in 1902, Boy Scouts, Girl Scouts and Camp Fire Girls.

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1. Mayer, H.C., Church Programs for Young People, p. 10

Older Boys' and Girls' Camp Conferences as established by John L. Alexander and other leaders have been of invaluable assistance in forwarding the character education movement.

B. Present Trends

If I were to select any one trend as a predominant one for determining the direction of present day training, I should say that it is toward a greater realization that in order to produce the highest type of individuals there must be cooperation between every group in which the individual participates for his moral development. This thought has been summarized excellently by Henry Noble Sherwood. [1]

> "The responsibility of parenthood and the intimate personal relations of the home at once suggest that this social institution should be the primary factor in character development. It is also one of the functions of the church, and the committee holds that in addition to the state, vocations and general social life of the individual must be utilized for moral education. The problem of character education is one for society as a whole. All its constructive factors must be brought to bear upon it."

Toward this end, a number of individuals have been doing research in order to determine the best methods of carrying out the work.

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1. "What the State is Doing for Character Education", Religious Education , 1927 , Volume 22, p. 569.

a. The National Education Association.

This organization appointed a committee on character education consisting of thirty three members. This group worked for six years, finally submitting a report in 1926. They made an intensive study of process, class procedure, materials, teachers, delinquency, and educational plans. After commenting upon the lack of scientific knowledge in the field, Dean Bennion of Utah, author of the report, said,

> " For this reason, we recommend as a definite portion of the investigation of moral education an inductive study of conduct as it takes place in the actual life of the home, school and other social relations.[1]"

b. Interstate Character Education Research.

Due to the kindness of a certain business man, whose name is not known, a $20,000 research prize for the best public school method for character training of children and youth was offered. This research work covered the period between October 1, 1919 to February 22, 1921. Twenty-six states submitted plans. The winning plan was submitted by the state of Iowa. The institution which has since conducted the research is known as the "Character

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1. N.E.A. Character Education Committee Report of Progress, July, 1924.

Education Institution" at Washington, D.C.

Four lines of research were carried out in the preparation of the Iowa Plan. First, a discovery of the mental and social elements which are involved in character or personality. Second, the use of comprehension and other tests to determine the adaptibility of various materials to the maturity of pupils, and otherwise laying a foundation for the curriculum. Third, controlled observation and testing to determine in terms of conduct the relative value of various methods of moral appeal. Last, a preparation of bibliographies of the best character materials in order to enrich the program of the public and church school.

Character education plans worthy of note have been formulated in a number of states for their school systems. Milton Bennion, dean of the school of education of the University of Utah has written , "Character Education Supplement to the Utah Course of Study",(1925). F.M. Gregg, Professor of Psychology at Nebraska Wesleyan University has written a course of study for the Nebraska schools (1927). Henry M. Sherwood, of the Department of Supervision of Indiana has also made studies which he set forth in his "Fourth Yearbook."

Without doubt the schools are coming to the front in character education. Dr. Coe has said,

> "A school is ideally a social laboratory in which character grows primarily by working out immediate problems in personal relationships, and secondarily by extending the principles and interests here developed to the larger society that encompasses the school."

c. Research in the colleges.

Professor W.S. Charters, of the school of education of the University of Chicago, is well known for his research in the field. An experimental project has been carried on by Dr. Mark A. May and Dr. Hugh Hartshorne, of the division of psychology of the Institute of Educational Research of Teachers' College, Columbia. Yale, Vassar, Columbia, Iowa University, and Minnesota University have been making studies of normal attitudes and traits in little children. Theological seminaries have been more concerned with teaching religion as a means of character education.

d. Trends in religious education.

Changes are being made in the objectives in religious education. Herbert W. Gates has said,

> "If there has been any change in objectives, it is in the line of more definite emphasis for consistent Christian living in all the relations

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> of human life. Our objective hastbeen to take part with the program of secular education and home training in helping children to understand their world. We seek not a "saved soul" or an instructed or drilled mind, but a responsive attitude and a self-mastery for the next duty or problem."

The "Christian Quest" program has grown out of an effort to make a more serviceable curriculum. Worthy living is the emphasis. More of this will be said in a discussion of that program in chapter five of this thesis.

Week-day and Daily Vacation Bible Schools of religion are other developments. Here as well as in other fields of endeavor the cry seems to be for more and better leaders.

e. Other agencies making investigations.

Studies of delinquent and problem children have been made by the Institute for Juvenile Research, the Judge Baker Foundation of Boston, and the Joint Committee for Prevention of Delinquency in New York City.

Both the Y.W.C.A. and the Y.M.C.A. have been emphasizing the discussion methods in clubs, and a greater autonomy of members. The Y.M.C.A. has been evaluating its programs, devising tests and scales to determine the value of camp methods. Every effort is being made to be of greater service to the people.

Camp Fire Girls, Girl and Boy Scouts are emphasizing leadership and less fixed programs, with the idea of meeting problems of everyday living.

It is encouraging then, to know the widespread interest in this field. Through research and study, thinking should begin to clarify, and something of value should emerge for meeting some of the moral problems which face us at this present time.

Chapter III.

CHARACTER AND ITS FORMATIVE FACTORS

Chapter III

Character and its Formative Factors

A. Definitions.

1. Indefiniteness of terms.

In the minds of some people, the terms designating the development of ones character and personality are not definite. They are no more clearly defined in the minds of students and authorities on the problem. It becomes necessary for each writer to define his terms before he can present his material. Artman and Jacobs, in the Religious Education magazine consider this not a sign of muddled thinking, but a symptom of growth, and while it is true that man has been thinking on this problem for some centuries, or during his entire existence, in fact, only within recent years has progress been scientific and accurate.[1] The scientic trend and the empirical method have invaded this field too.

2. Tendencies toward different approaches.

Tendencies toward a solution of this problem group themselves around about six systems of thought, characterized, or rather defined by the methods

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1. Artman, J.M., and Jacobs, J.A., Significant Trends in Character Education, Religious Education, Vol.23, No.3 p.242.

which are used in organizing and developing character.

Several reasons for varying definitions have been advanced by Roback.[1] First, he considers it impossible to disever strands of writing so as to dwell exclusively on what is termed character. Again, he tells us that the studies have been conducted sometime with character as center, again, with individuality with center, and often personality.

Before drawing up our definitions, let us look into the approaches which the writers in the field have taken.[2]

a. Character as conventional conformity.

This approach is that taken by the popular mind. A man is considered to have a good character if he upholds and lives according to certain standards or religious rules. Character is often associated with the lives of great men, while common men are considered to have only"temperament", of passing interest. The general idea is much the same now as it has been through thousands of years, that is, character as its etymologically derived meaning: "an engraven mark".

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1. Roback, Dr. A.A., The Psychology of Character, p. xi.

2. These approaches are those set forth by Artman and Jacobs in "Significant Trends in Character Education", Religious Education, 23:3, p. 242.

b. Character which is a series of socially tested traits habitualized and generalized in the form of trait actions.

The advocate of this view of the approach to character is Charters. In his "Teaching of Ideals", he sets forth a group of definitions to clarify his treatment of the subject. Character is the term which he applies to the most fundamental traits of personality. Personality is the sum total of the traits possessed by any individual. Trait, he considers to mean a characteristic. An ideal is a trait which has become an object of desire. An attitude or mind set, which may be either favorable or unfavorable, neutral or opposed, is that frame of mind which is developed toward ideals. Trait actions are those forms of activities through which traits are exemplified. All forms of activity are means of expressing certain traits and ideals.

Dean W.S. Athearn says,

> "Character is the capacity to hold an ideal firmly before the mind and the ability to make the acts of that life ideal.....The man who does not like his original nature may set up an ideal, and by striving to attain that ideal, change the whole character of his original nature."[1]

Viewing character as development, the Headmasters' Association of Boston, defines it as "the ad-

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1. Class Notes , Principles of Moral and Religious Education.

justment of a man's spiritual nature to life. It consists of his attitudes toward life in its different phases, his habits of action under different conditions, and the principles or ideals which control his conduct under all circumstances."[1]

c. Character of leaders, school atmosphere, and ideals for correct conduct : Dewey.

This theory has interested teachers, ministers, and laymen. As Dewey has outlined, there is a difference in "moral ideals", and "ideas about morality"[2]. School systems have been criticized as giving no place to instruction in ethics or morals, or character education. School teachers agree with Dewey that they are teaching character in every phase of the curriculum. Dewey says,

> "In this contention, the teachers, in principle, are right. If they are in the wrong, it is not because special periods are not set aside for what after all can be only teaching about morals, but because their own characters, their school atmosphere and ideals, or their own methods of teaching, or the subject matter which they teach, are not such in detail as to bring intellectual results into vital union with character so that they become working forces in behaviour."

Dewey and Kilpatrick, then, lean toward the indirect method of character training, group influence as a determining factor, in the activity and conduct of the person.

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1. Character Education in Secondary Schools , Boston, 1928.

2. Dewey, Moral Principles of Education , Religious Education, March, 1928, p. 245.

d. Mental processes as fundamental in character formation.

Roback holds that character is not an "introspective datum, nor a subconscious fact", yet never-the-less an integral part of the personality, and though often given an ethical interpretation, it should be as much a part of psychology as intelligence.[1] He contends that the impulse of the will may be controlled and checked by certain inhibitions that are evoked by the intellectual and moral make-up of man. Character thus arises between the disposition of the will and the intellect. It is at this point that certain principles guide in determining what inhibitions should be exercised. Strength of character, according to this conception, lies in the ability to adhere to principles even at the expense of impending dangers and downfall. "Character, then, rather presupposes the possibility of change, as our age of experience grows wider and wider."[2]

This author quotes Freidman as defining character thus:

> "Character is a form-complex of reaction which keeps recurring again and again, and cannot be grasped as something general, or inter-individual, but never-the-less, appears

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1. Roback, A.A., Psychology of Character, p. 4.

2. Ibid, p. 153.

as something typical, among most widely different institutions."

Friedman here considers character as reaction, though he was known to assume that character is a reagent as well as reaction, and Roback seems to think that he is confused in his terminology.

In summarizing Roback's concept of character, I would say that he approaches the subject from two different angles:

1. Character as understood is composed of all the qualities in regard to which human individuals differ, including intelligence traits.

2. Character as personality, minus the intelligence component. He would limit his statement at this point in telling that only significant modes of behaviour are of paramount importance.[1] The definition modified, then, would read:

"Character is a characteristic mode of behaviour in that sphere which distinguishes man from animal."[2]

This conclusion we see to be one which is purely psychological, and not based on ethics

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1. Roback, A.A., The Psychology of Character, p.157.
2. Ibid, p. 158.

or religion, though, as its author states, it is one which may be used in those fields.

Roback also believed that character has a polarity rather than a bi-modal character scheme. Character, he believes, proceeds in a linear plane, and high and strong character are the same. This is contrary to the idea that a strong character may be low, or a bad character a strong one. It is not easy to judge character on this basis, for the elements of intelligence, social sense, and sometimes objectionable traits overshadow the real character of individuals, thus making the situation a very complex one.

e. The "natural virtues" assumption.

A man, according to this view, may be a good moral character, but at the same time not religious. Character and character training is then merely a "stop-gap" offered in the public schools for those who have had no religious training. Others hold that character and morals are important parts of religion, that is, only the other side of Jesus teaching.

Some concepts are founded on the belief that human nature is unchangeable. Others follow the idea through, go to the other extreme, and believe that human nature may be very changeable.

John B. Watson and the behaviourists take the latter position.

f. Character which an individual attains when he has integrated and correlated the various roles which he daily plays into some sort of a unified and workable life organization.

This theory and approach is that held by those interested in sociology. Boisen in his article on the "Sense of Isolation in Mental Disorders: Its Religious Significance", believes that the inability of one to socialize becomes a primary factor in mental functional disorders.[1] From this attitude, Artman and Jacobs conclude that "character formation would demand a progressive unification of the self or selves with the abiding and universal ends of society."[2]

McDougall's concept of the instinct theory is also a sociological one. In "Character and Conduct" he begins building up his concept of character by a series of discussions and explanations of the raw materials which are the fundamental bases of character. These raw materials consist of a certain in-born nature or that "common element" which is a part of all human

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1. The American Journal of Sociology, Jan. 1928, pp.558-567
2. Religious Education, 23:3, p. 144.

beings. This element is not acquired. It consists of:

1. Intelligence: the capacity for acquiring knowledge by observation, skill, and practise, and the use of it in the guidance of action.[1] This is the part of an individual which has been cultivated in schools to the neglect of that other side of our inborn nature, which we know by McDougall's terminology as the

2. Emotional or active tendencies: In animals, this group of tendencies is known as instincts. These instinctive tendencies when brought into action are manifested in what we know as emotion. A list of some of the instincts with their corresponding emotions is shown in the Nebraska Course of Study, as compiled by F.M. Gregg, of the Nebraska Wesleyan University.[2]

Instinct	Emotion
Protection	Tenderness
Mating	Lust
Self-abasement	Dejection
Herding	Lonesomeness
Hoarding	Avarice
Construction	Creativeness
Self-display	Elation
Investigation	Curiosity
Laughter	Amusement
Repulsion	Disgust
Combat	Anger
Escape	Fear
Food Seeking	Appetite
Crying	Helplessness

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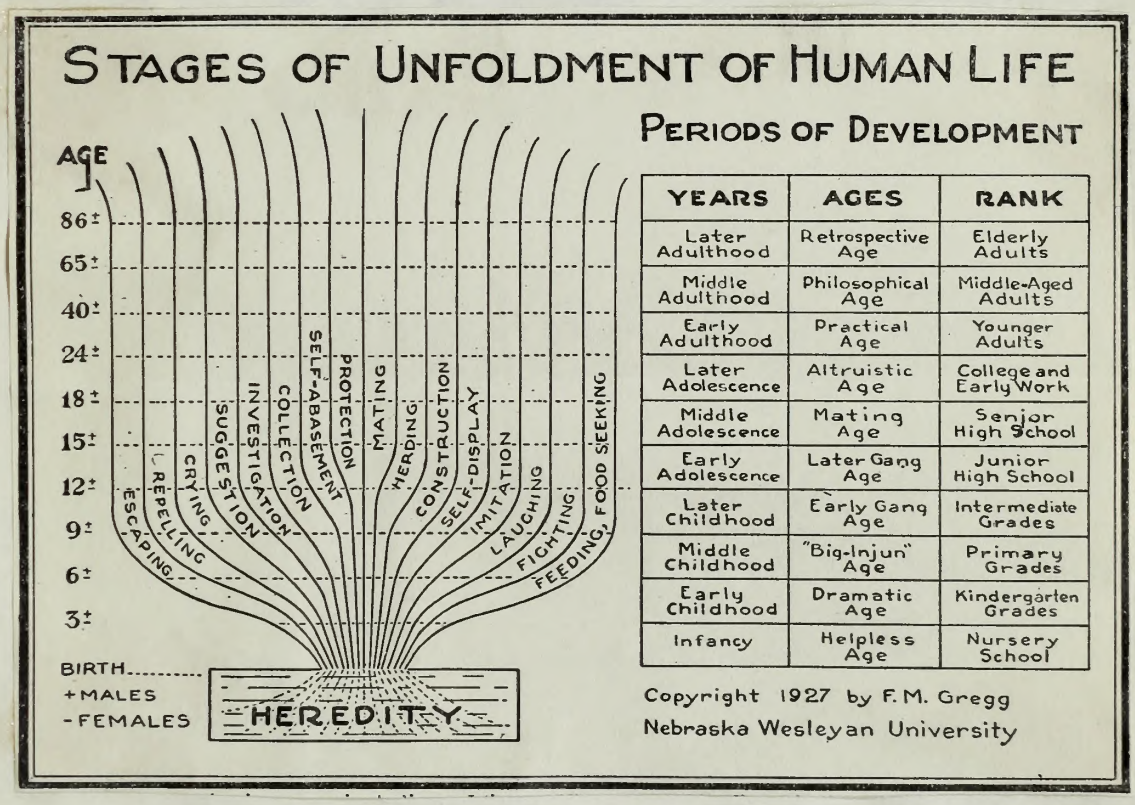
1. McDougall, William, Character and Conduct of Life, p. 13.

2. Gregg, F.M., Character Education in Nebraska Schools, p. 66.

The exact number of such tendencies is not known, but there is sufficient number, and they are such a powerful factor in human development that they warrant serious consideration. In studying the instinctive tencencies, we find that each has a normal course of development, and that none are fully developed at birth. Neither do all instincts develop at the same rate of speed, or at the same periods in life. The chart, compiled by Gregg, shows the order of development of the instincts, and the several developmental age groups.[1]



YEARS	AGES	RANK
Later Adulthood	Retrospective Age	Elderly Adults
Middle Adulthood	Philosophical Age	Middle-Aged Adults
Early Adulthood	Practical Age	Younger Adults
Later Adolescence	Altruistic Age	College and Early Work
Middle Adolescence	Mating Age	Senior High School
Early Adolescence	Later Gang Age	Junior High School
Later Childhood	Early Gang Age	Intermediate Grades
Middle Childhood	"Big-Injun" Age	Primary Grades
Early Childhood	Dramatic Age	Kindergarten Grades
Infancy	Helpless Age	Nursery School

1. Used by the kind permission of Prof. F.M. Gregg.

In further effort to clarify his terminology, Mc Dougall defines disposition as the sum-total of all the peculiarities of human make-up. It is his opinion that when all emotional tendencies are of moderate strength, a well-balanced disposition is the result.[1]

"Some dispositions", he says," are characterized by the undue strength of one or more of the tendencies. Thus we recognize that some men have timid dispositions, they are full of fears, and unduly cautious."[2]

It is obvious that any outstanding tendency or instinct will be used excessively , and in turn become strengthened by excessive use. He continues,

"It behoves, then, each one of us to take notice of his own disposition, that he may check and subdue and tendency that becomes unduly strong, lest by excess of growth it distort all its development, mar his character and become wholly uncontrollable."[3]

3. Temperament: McDougall defines this widely mis-understood term as the resultant of all the chemical influences of the body upon our mental life.[4] Certain secretions of the ductless glands are at this point very influential in determining the general make-up of the individual. Though temperament, like disposition,

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1. McDougall, William, Character and Conduct of Life, p. 28.
2. Ibid, p. 128.
3. Ibid, p. 37.
4. Ibid, p. 58.

is inborn, it is less modifiable. McDougall says,

"Faced with these facts, many a layman is inclined to say, 'How horrible!'We are sport of a wretched chemical process within us over which we have no control.' To which the only answer is that no rebelling against the facts will abolish them, and thereby to gain control of them in increasing measure."[1]

McDougall distinguishes between two types of temperaments, the introverted and extroverted types. He maintains that the"extreme extrovert is a person whose inner movements, especially all emotional stirrings, at once find outward expression with extreme facility. The extreme introvert, at the opposite end of the scale, does not give expression to his emotions"....The introvert is a man of thought, the extrovert a man of action.

4. Temper: Temper is that quality which is common to all of the emotional tendencies of a person. Such qualities consist of steadfastness, fickleness, constancy, etc. Temper is not very variable, and since this is the case, it is well to account for it in character.

We come then, to the place where these elements or raw materials have a direct influence upon a definition

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1. McDougall, Character and Conduct of Life, p. 60.
2. Ibid, p. 61.
3. Ibid, p. 65.

of character. McDougall maintains that character itself is not inborn, though the materials out of which it is made are. Everyone, he considers, develops some kind of character. To sum up, then, "the individual has attained character, when he has unfolded certain desirable instincts or has sublimated some, of those which are undesirable."[1]

Psycho-analysts are becoming convinced that the emotions are basic in determining the elements of character. John B. Morgan, in "what the Psychoanalysts Established Concerning the Roots of Character", says,[2]

> "We are now learning that character training is largely the education of the emotions."

The writer maintains that the next step in education, must be the determination of the laws of emotional training, and the working out of methods for the development of those laws.

3. The Approach Accepted For This Thesis.

Since the authorities cannot, or at least do not agree on a definition of character, it is necessary to formulate a working definition for use in this paper.

I choose to approach the subject from the sociological standpoint; to consider the character of an individual as he is influenced by his group, that is, the people with whom he works and lives.

1. Artman and Jacobs, quoting McDougall, Rel. Ed. 23:3, p.245.
2. Religious Education, June 1928.

I think that my view of the term character is a synthesis of the viewpoints of Roback and McDougall. With McDougall I agree that character is constituted of the emotions, that the inborn capacities manifested in emotions must be inhibited or encouraged to grow and develop, and that those emotions are to an extent limited by native temperament and temper. With Roback, I agree that the will or the volitional and inhibitory phases of behaviour are the elements which aid in developing character, and that the man of character is the one who has "reached not only the reflective stage, but the stage of control in co-ordination with this reflection." I believe that these inhibitions and encouragements may well arise out of group influences, or environmental influences. This emphasis, in my opinion, is over-shadowed by Dewey's philosophy, that after-all, the true test of conduct is found in activity.

B. The Factors of Character Formation.

1. The basic elements of character.

Before discussing definitely what methods are being used in the development and education of character, it is well to know what psychological elements enter into its formation.

It is conceded that everyone is born with a certain psychical make-up which we speak of as inherited. Certain nervous and mental qualities also seem to be innate, as dependent upon the following psychological factors.

a. Reflexes: Thorndike, in "Original Nature of Man", defines a reflex as "a tendency which concerns a very definite and uniform response to a very simple sensory situation."[1] These responses to direct stimuli make connections in the cerebellum, or spinal column. Habits which have been acquired may also respond throughout this area without reaching the level of consciousness. Simple reflexes are the lowest forms of instinctive activity, Such responses are not changeable, hence of minor importance in a consideration of character education.

b. Feelings : Pleasure and displeasure it is agreed by most psychologists, are elementary. They are undercurrents of consciousness, whole states of mind. They are not localized and have no known sense organs.

Woodworth says, "Pleasantness goes with a neural adjustment directed towards keeping, towards letting things stay as they are; while unpleasantness goes[2]

1. Page 5.
2, Woodworth, Psychology, p. 172.
3. Ibid, p. 178.
4. Gregg, F.M.

with an adjustment towards riddance."

Following the same line of thought, Gregg believes feeling to accompany "up-building, recuperative or anabolic processes," and disagreeable states if mind as those which accompany "destructive, downthrowing, or katabolic processes.[1] However that may be, it is sufficient to say that there are stimuli which are pleasant which we wish to continue, and there are those which are not pleasant which we wish to inhibit. Sucn a factor would be of importance in character.

c. Instincts and emotions: McDougall and others consider instincts as bases of emotions. Instincts are no doubt more complex than reflexes, differing, according to Gates, in the firmness of their organization.[2] Some persist unchanging throughout life. Others change, at least in external form. Woodworth defines instinct as "an inner adjustment or tendency toward reaction."Thorndike holds that reflexes, instincts and natural capacities are more or less the same, differing in degree. Emotions, according to Woodworth, are"stirred up states of mind".[3] Such a state may become so strong as to over-shadow all other components. Hence the importance of consideration of emotions in any study of character.

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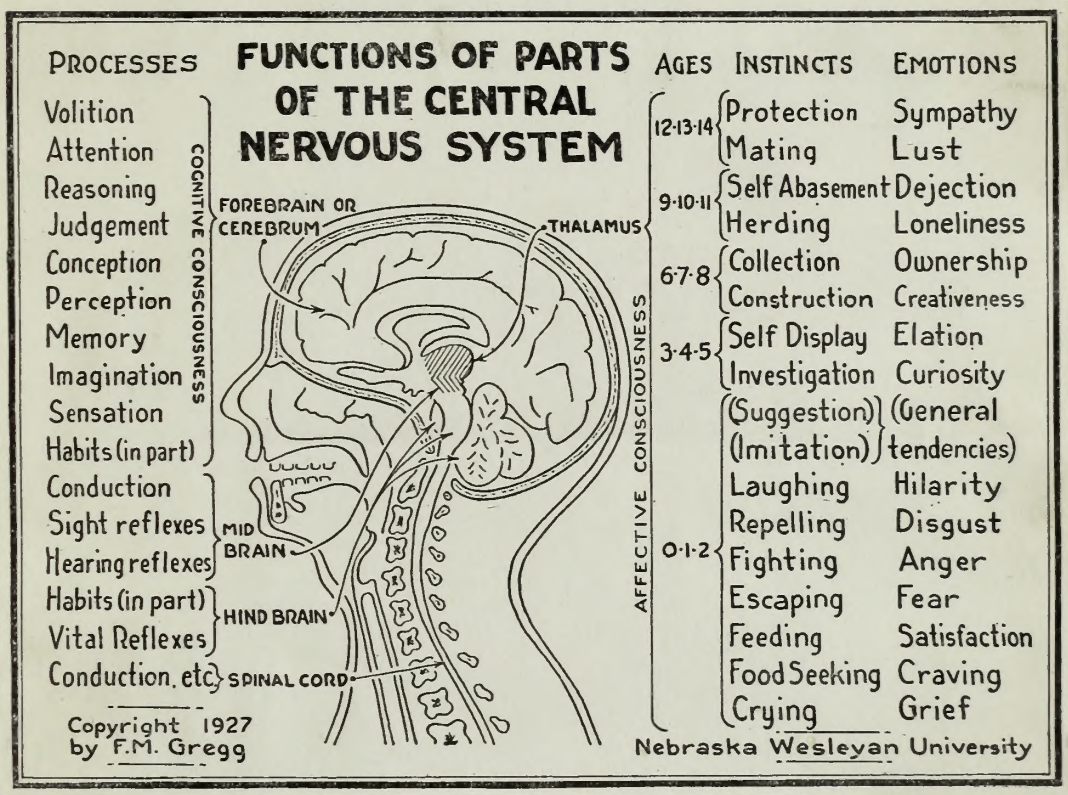
1. Gregg, F?M.,Character Education in the Nebraska Schools, p. 24
2. Gates, Arthur I., Psychology for Students of Education, p. 121
3. Woodworth, Psychology, p. 118.

In distinguishing between the two, instincts and emotions, Woodworth draws two differences: (1). Emotions consist of internal responses. (2). Emotional response is in the nature of a preparatory reaction. He concludes that instincts and emotions are very closely related, though one cannot be said to follow the other. It seems reasonable to believe that some instincts give rise to emotions and that most emotions are based on instinct.



d. Intelligence: that highest function of the nervous system, is located in the cerebrum. It has the faculties of memory, volition, judgment, attention, imagination, reasoning, and perception, or those attributes which make up what we call mind.

Thurstone defines intelligence as a mental trait, the capacity to make impulses focal at their early unfinished stage of formation.[1] For this study we are particularly interested in capacity of acquiring knowledge by observation and skill by practice and using it in the guidance of action.

e. Habits or acquired forms of behaviour: Gregg explains habits as "acquired forms of behabiour resulting from frequent repetitions of particular acts. They do not ordinarily generate behaviour, but function significantly in determining not so much that a thing is done, but that it should be done a certain way."[1] McDougall says that the formation of desirable habits is not the sole aim of moral teaching. He believes a man can become the victim of good habits as well as bad ones. He sums up his position on habits thus:

> "Refusing then, to extend the word 'habit' to the sentiments and confining it to true habits, we must realize that the field of habit is a very restricted one, that the contributions of habits to right living is, though important, of very secondary importance."[2]

There are those who give habits a very primary consideration in evaluating character. It seems reasonable to believe that bad habits may indicate bad character, though it is not necessarily so. It is true,

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1. Gregg, F.M., Character Education for Nebraska Schools, p. 29
2. McDougall, William, Character and Conduct of Life, p. 101ff.

however, that all other factors being equal, and of high standard, habits will be of good and high quality.

2. Character Controls.

The character elements have been listed and briefly defined, let us now turn to the controls which effect their behaviour. We shall not consider reflexes, as they are such spontaneous and simple responses that they are incapable of control.

a. Control of feelings : Though elementary and primary, the feelings are more highly organized and less tangible than reflexes, sensations or instincts. We are prone to continue conditions which bring us pleasant feelings, and to discontinue those which are unpleasant. One can see that it is highly important that individuals should learn the difference between activity for mere pleasure, and activity for true happiness. Pleasure may be temporary and fleeting, happiness permanent and lasting. Training in appreciating values would be then, a control of pleasure.

b. Control of instincts and emotions:

(1.) Negative controls.

It is a well known law, that exercise strengthens, while disuse tends to weaken. This has been found true in habit formation, memorization, muscle development, as well

as in other ways. We are led to believe that such is the case also with instincts. However, it is with some danger, perhaps, that we suggest to a whole group the idea of developing whole tendencies. Every individual is a law unto himself. McDougall claims that "each of the native tendencies is a well-spring of energy; whether it shall work for good or evil is a matter of its direction to noble or low ends, and of wise control of it."[1] He makes an exception in the case of the protecting tendency, claiming for it the honor of being wholly good, and in the fear tendency, which for our present civilization is developed to an unnecessary degree. To produce proper conduct, then, seems to be a matter of controlling and directing those tendencies toward the good, which would evoke the unduly strong tendency. This means of controlling unduly strong tendencies, is known as <u>inhibition</u>. The first and simplest method of doing this would be the avoidance of those circumstances which evoke the strong tendency.[2] Second, the tendency may be checked or inhibited. Any tendency which is apt to become unduly strong should be "nipped in the bud." We speak of this process as self-control. There is an anti-thesis too, in the instance of weak tendencies which are desirable. They should be encouraged and allowed to grow. A third way is by direct action of the will, as a self-conscious process

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1. McDougall, W., <u>Character and Conduct of Life</u>, p. 35.
2. Ibid. p. 36.

of measuring oneself to an ideal, to develop the desire to improve and become better. Many have found that the finest characters are those who have made definite efforts for self-improvements. It must be recognized that direct inhibitions are possible, though they are difficult. They require the guidance of intellect. If one has a very strong tendency in one direction, let him think over the problem from every side. Often if one looks on the opposite side of his desire, he will see the unreasonableness of it. McDougall suggests that laughter and humor can be a help. Many have proclaimed against repression. Some psychologists have said that every suppression must have an outlet somehow, that a gathering storm must sometime burst. Perhaps through some substitute expression, known as sublimation , may be a way out. Much may be said for those who have conquered, through sheer force of will. Such people have strength of character. McDougall sums up the experience of the race in these words:

> "Without repression in the wide and general sense of the word, without restraint, without self-control, without deliberate choice between good and evil, between greater and lesser good, without laws, without conventionalities, there can be nothing but chaos and savagery in the worst sense, there can be none of the finer things of life, not even such as the better kind of savage attains to."[1]

(2). Positive controls.

So much for negative controls, but can nothing be done for the emotions in a positive way?

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1. McDougall, Character and Conduct of Life, p. 56.

Habits: It is said that instinctive tendencies become habits as soon as they are changed by experience. There are several types of habits. The lowest level is on a motor basis, those next higher are industry, punctuality, rising, neatness, thrift, etc. McDougall defines true habits as "some bodily processes which, when set in motion, run their course without any further act of will, mental influence or conscious direction."[1] Concerning habits, it is well to remember that they should be servants, not masters.

Principles: While part of the "intellectual furniture" of the mind, and important as necessary rules, principles have no motive power which carry themselves into action. They are guides to correct conduct, but do not create, necessarily, the desire for right conduct. Principles are usually the consensus and opinion of a great number of people. No one can establish them by himself. "A man's disposition and character must determine what route he will follow, but principles will warn him against lines of action that will defeat his true purpose."[2]

Tastes : Pleasing or displeasing experiences result in the formation of certain tastes. Distaste comes after unpleasant experiences. Conversely, a

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1. McDougall, Character and Conduct of Life, p. 105.
2. Ibid, p. 110.

Habits: It is said that habits are so-called because habit is built up so that are thought of as involuntary. There are several types of habits. The lowest level is on a sensory basis. These deal mainly with inertia, passivity, fatigue, sensuous, thrill, etc. Although certain habits seem to come finally to rest with, some act in habits, and habit counts either for or against of will. Habit influences in conflicting directions.[1] Habits as habits, it is said to remember well if it when in sensuous, not morals.

Instincts: While part of the "inherent structure" of the mind, and important in necessary roles, instincts have no motive force which carry themselves into action. They are driven to exercise energy, but do not create, necessarily, the energy for their energy. Instincts are simply the exercise and solution of a given number of needs. In one sense establishes aims by himself. "A man's disposition and everyday act determine what forces he will follow; the principles will tell the general line of action that will lead his forces."[2]

Ideas: Ideas are necessary for exercises because in the formation of mental helps. Ideas come after unpleasant experiences. Concerning a

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1. McDougall, Character and Conduct of Life, p. 105.
2. Ibid, p. 110.

taste follows pleasing experiences. Forcing will not encourage good taste, although it is known that distaste may be caused in this way. McDougall gives two laws for taste acquisition:

(a).We enjoy those activities in which we make progress toward our goal, and attain at least some steps toward success.

(b).We acquire a taste for that kind of activity which we enjoy.

Tastes in general seem to follow capacities, and abilities.

Sentiments: These all-powerful driving factors in character are often confused with tastes. One may acquire the taste first, later developing a sentiment for the same object or activity. When one has a sentiment, he is willing to promote the taste, protect it and nurture it.

Interests: The fundamental tendencies are brought into play in the functioning of interests. Further, "it implies an enduring liability to be attentive to, to be interested in, objects of some particular kind. Such enduring interest is a function of the sentiments; we have an enduring interest in whatever we hate or dislike, whatever we love, respect,

admire or reverence."[1] McDougall defines an interest as a form of activity for which we have a taste, and which is also sustained by sentiments. In order to acquire an interest, it is necessary to work for the object for which we have affection, admiration, respect or reverence. Primary interests are those which are spontaneous. This type is most satisfying. Secondary interests are not natural at first, but develop through contact. One may pursue an activity for the sake of someone else and develop an "interest" for it. "Insofar, then, as sentiments become interests through the development of corresponding tastes, they promote effecient activities directed toward one general goal."[2]

c. Volition and intelligence as control factors.

We have considered feelings and instincts as elements of character. What of intelligence?

Prof. F.M. Gregg[3] suggests two ways of controlling the individual's thought life, that is, suggestion and reason. The idea of suggestion works very well for younger boys and girls. This process, however, requires that the child accept the suggestion uncritically. Good reading might be a control here, for older boys and girls. In appealing to reason, the counselor presents arguments for

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1. McDougall, Character and Conduct of Life, p. 123.
2. Ibid, p. 125.
3. Character Education in Nebraska Schools, p. 127.

and against a certain situation, with the idea of leading the individual to see the better way. This corresponds roughly with the direct method of character training.

Intelligence with volition is in itself a control factor for character , as I have already hinted under the discussion of control of the emotions. It seems that the process comes about through reflective thinking, in an appeal to the memory, imagination, and reasoning which result in judgment. Having reached a judgment, volition is called into play in determining behaviour. If emotions are brought into play, while volition is exercising, the volition may become strengthened or weakened accordingly. Thompson, in "Springs of Human Action" says,

> "Will is the self in action. Wherever there is true volition, there the ego is expressing itself in keeping with the idea of the self as projected or merged into the ideal self."[1]

This author believes the will to be guided by (1) Self-regarding sentiment, (2) Habitual modes of conduct, (3) Principles, (4) Ideals, and (5) Deliberate judgment. Will is the highest form of motivation. It gives man a moral sense and responsibility for conduct.

Roback sums up the significance of "controls" in the following words,

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1. Thompson, Springs of Human Action, Chapter XI.

> "The significance of character is not in morality, but in the fact that to carry out the law of nature for man, he possess the strength of inhibiting his individual tendencies.
>
> "A man possesses character, then, if he has reached a stage of control and coordination, achieved a desirable result, not perhaps for himself individually, but on general principle. What is desirable is a matter of intelligence, the condition of which is that it must be consistent with himself and others at the same time."[1]

3. The Psychology of Character Education.

In brief, then, one's character has been limited, or has developed according to what one has done, or according to the activities in which ond has engaged. These activities have formed through, first, natural capacities or tastes, developed as interests, around which sentiments have formed. These constitute the objects which concern us most. One is influenced by his group in determining these interests. Our problem, then, is to provide the best means for developing the interests of individuals in accordance with their natural capacities.

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1. Roback, A.A., The Psychology of Character, p. 157.

Chapter IV.

THE SOCIOLOGICAL ASPECTS OF CHARACTER EDUCATION

Chapter IV

The Sociological Aspects of Character Education

> "Character education finds its goal in the realization of two great ideals---social progress and the development of personalities---each of these is both cause and effect of the other. Social progress has come through the cumulative contributions of developing personalities, as individuals and as groups. These contributions are called the social inheritance."[1]

There was a time when we thought of educating individuals as individuals, in developing and maintaining certain traits in people. The organizers of the curriculum for character education in Utah seem to have felt out modern thought when they say, "while it is true that these virtues are essential to the perfection of character and should be developed as a means of multiplying for good the powers of socially-minded personalities, it is also true that the same qualities may contribute to the efficiency of the most anti-social members of a community."[2] It seems that qualities of character are of most worth when they make for social progress and the development of personality. The task of character education is to develop socially minded personalities. Certain native tendencies of the child must be the basis of this development. Character is not to be regarded as something apart from other aspects of personality, nor as segregated

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1. Character Education Supplement to the Utah Course of Study, p.7.
2. Ibid, p. 8.

in practice from the processes of education as a whole.

Milton Benion, in his N.E.A. Character Education Committee Report of Progress, July 1924, sets forth the following objectives of character education. Let us list them with the idea of determining what elements are individual or social, individual and social, and what place is given to ideals.

A. Objectives of Character Education.

1. To cultivate from the beginning, habits and attitudes that contribute to social progress and personality.
   a. Willing acceptance of personal and social responsibility.
   b. The practice of self-direction in recognizing and in taking advantage of opportunities for positive attainment, and of self-restraint in control of appetites, passions, tongue and temper, and greed for wealth and power.
   c. Habitual acts of justice, fair play, honesty, truthfulness and honor, ennabled by moral thoughtfulness, and made effective through the exercise of moral imagination---the ability to forsee vividly the possible consequences of both good and evil conduct.

p.

d. The habit of acting courageously in defence of the right.

e. The practice of love, good will and service.

f. Habitual attitude of appreciation and gratitude toward all benefactors, also habits of courtesy and consideration for the comfort and happiness and comfort of all.

g. A disposition to recognize the merits of others, and to tolerate opposing beliefs.

h. A fair estimate of one's capabilities and shotcomings joined withthe determination to achieve the best in one's personality.

i. Loyalty in thought, word and deed to the ethical and moral standards of the family, church, school and state, and of all related civic and social institutions.

j. An attitude of faith in every good cause, and of reverence for all that is good.

2. To develop at the appropriate time and with necessary overlappings, understanding and appreciation:

a. Of the meaning of social progress, including both spiritual and material heritage of each generation: dependence of civilized man upon his contemporaries and upon his predecessors; also his responsibility to humanity as a whole, especially to the generations yet to come--

the question of the solidarity of the race.

b. Of the nature of, and significance of human welfare as the ultimate measure of all values.

c. Of the means by which personalities are developed in harmony with the development of other personalities and in furtherance of social progress.

d. Of group and community responsibilities; including the social functions of the family, the church, the state and every other institution that may contribute toward human welfare.

Dr. Dewey says, "If we eliminate the social factor from the child, we are left with an inert life-less mass. Education, therefore must begin with a psychological insight into the child's capacities, interests and habits. These powers, interests and habits must be continually interpreted--we must know what they mean. They must be transferred into terms of their social equivalents---into terms of what they mean in the way of social service." [1]

In the Iowa plan of Character Education, three aims of the course are outstanding:

(1) The end is personal "Cultivate persons who gracefully and helpfully, not virtues that seem desirable.

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1. Cooke, Flora J. ,"Values of the Social Group Project as a Method of Teaching, Progressive Education, Vol.11, p. 148.

(2) The end is social: Societies and democracies will be safe, if thoughts, sympathies and activities of children are socially re-centered.

(3) The end is practical: The moral person is not abstractly good, but good for something.[1]

B. Methods of character education:

1. The direct method.

The two teaching methods, "direct" and "indirect," have been much discussed by writers in the field of character education. Artman and Jacobs hold that the direct method, the older of the two, is found in several forms. First, the transfer of knowledge method, which places dependence upon the teaching of scripture and poetry. Second, the use of books, slogans and codes, not as ends in themselves, but as means toward better conduct. W.W. Charters sums up the theory backing this method,

"When ideals or traits are applied in an attempt to control situations, the resulting reactions.....may be called appropriately trait actions, that is, actions which exemplify the trait as applied to a specific situation."[2]

Thus, materials are of no value if they fail to be carried into trait actions. In justice to Charters, may it be said that he believes the "indirect" method to be

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1. The Iowa Plan of Character Education, p. 1.
2. Charters, W.W., The Teaching of Ideals, p. 36.

perhaps more valuable, but the"direct method" to be of help when well used.

2. The indirect method.

Dewey, Kilpatrick and others, having their statements based more or less upon a tendency toward metaphysical belief of reality as being the activity of the individual, feel that the "direct teaching of ideals tends to develop prudishness and fails in the one essential in any educational process--the development of analytical, creative qualities."[1]

Kilpatrick thinks it would be a waste of time and effort to give children assignments in "kindness" etc. He says,

> "The trait of kindness comes not thus. Kindness can be practised only in a social situation and then only as something in the situation actually calls it out."[2]

Artman and Jacobs remind us that numbers of techniques have been developed to carry forward the indirect method. For instance, Harrison Eliot has developed the technique of discussion.[3] J. Abel Gregg thinks the leader of the group can himself improve character formation by becoming one of the group, as a democratic member of that group.[4]

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1. Religious Education, 23:3, p. 247.
2. Kilpatrick, W.H.; Education for Changing Civilization, p.98.
3. Eliot, The Process of Group Thinking,
4. Bower, W.C., The Curriculum of Religious Education, p.221ff.

In this thesis, therefore, we are interested in character education from the sociological standpoint. We shall concern ourselves more definitely with the indirect method of building character. Let us investigate the group and its psychology, as an agency in the use of the indirect method.

C. The group the ideal unit for use of the indirect method.

Were we each a Robinson Crusoe, living on a desert isle, many problems of our present interdependent social order would not exist, and each of us would go our own way finding and doing for ourselves. I think everyone would loathe such a situation, for everything worth-while seems to be closely linked to the people about us in home, school, community, nation, and now very definitely, the whole world is drawn in. To quote from Overstreet,

> "The great individual is the intercreating individual. He listens. He unites his mind with other minds. And out of that, come a breadth of power of insight not otherwise achieved."[1]

It is true, that two people talking to one another stimulate one another's thought. For that reason, it is often much easier for one to think through a problem while talking to one of his friends, even though the friend says little other than to ask a few questions.

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1. Overstreet, About Ourselves, p. 274.

Every adviser is aware of this fact, and in its recognition lies his greatest source of help to the person seeking advice. We may recognize , then, that creative power does exist within the group. As for the individual, Miss Follett says, "Activity which produces the true individual, at the same time interweaves him and others into a real whole."[1] If society is, then, for everyone a complex of groups, why should we not give adolescents group experience as part of their preparation for life?

1. Principles of group action.

Within the group, several principles grow out of the inter-mingling of individuals:

> (1). A common idea is evolved. Every person having contributed his point of view finds a place in group thought.
> (2). Members of a group are reciprocally conditioning factors, none of which acts as it would act if any one member were different or absent.
> (3). In a truly integrated group, group satisfaction becomes the goal, rather than personal satisfaction, the resultant being a group ideal often higher than the ideals of some of the individual members of the group.[2]

It is well to remember in studying the principles of group action, that they function perfectly only in groups where every member is participating. This fact accounts for many defects in the present status of our

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1. Follett, M.P., The New State, p.7.
2. Ibid, p. 27.

democracy. With adolescent boys and girls we seldom find a group where everyone participates, equally. The condition is more nearly fulfilled with very small groups where every member is well acquainted.

Theoretically, collective feeling and collective will grow out of the group process. The unity of purpose becomes "right" purpose, and "loyalty" to purpose. "Right" seems to be conditioned by what the group thinks. Hence we find right minded boys and girls often led astray through loyalties to wrong kinds of groups. A group consciousness of right becomes imperative. To quote Miss Follett,

> "The true test of morality is not the rigidity with which we adhere to standard, but the loyalty we show to the life which constructs standards. Living is not to follow, but to create ideals."[1]

2. Interaction between the group and the individual.

There lie, between the individual and the center of his group two powerful forces, which Miss Follett calls "centripetal" and "centrifugal"---the former being that force which proceeds from the stimulus of the individual upon the group, and the second, the stimulus of the group outward toward its individuals. Let us notice what the effect is upon the persons. In this new light, individuality seems to lie not in the

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1. Follett, M.P., The New State , p. 53.

in the person himself, but in his capacity for union. The essence of the power of the individual is his difference, and that difference must be always relating and readjusting itself to the group. Therein is the individual changed through his group association.

I would conclude that the principles are a trifle too ideal, and it is hard to say what would happen in any average group on such a basis. The ideals and standards growing out of one group we would expect to be higher, perhaps lower, than those growing out of another group. Here lies the need for group education. Especially during the adolescent age, when standards of living are being formed, is it important that the best group influences be brought to bear upon individuals.

3. The influence of the group or "social galleries" in the organization of sentiments.

It seems that one's character is going to depend pretty largely on the group whose opinion one most respects. This statement is not without psychological basis. Gates says,

> "The impulse to secure social approval goes beyond the mere satisfaction of being in a group. .....In numberless direct or dubtle ways we seek approval; the child, by displaying his repertoire of tricks, the youth by daring skill, and the adult by appearance, social connections, wealth, wit and generosity."[1]

1. Gates, Psychology for Students of Education, p. 145.

We "play up", to our group. This is very clearly shown in the chart below, complied by Prof. F.M. Gregg, of Nebraska Wesleyan University.

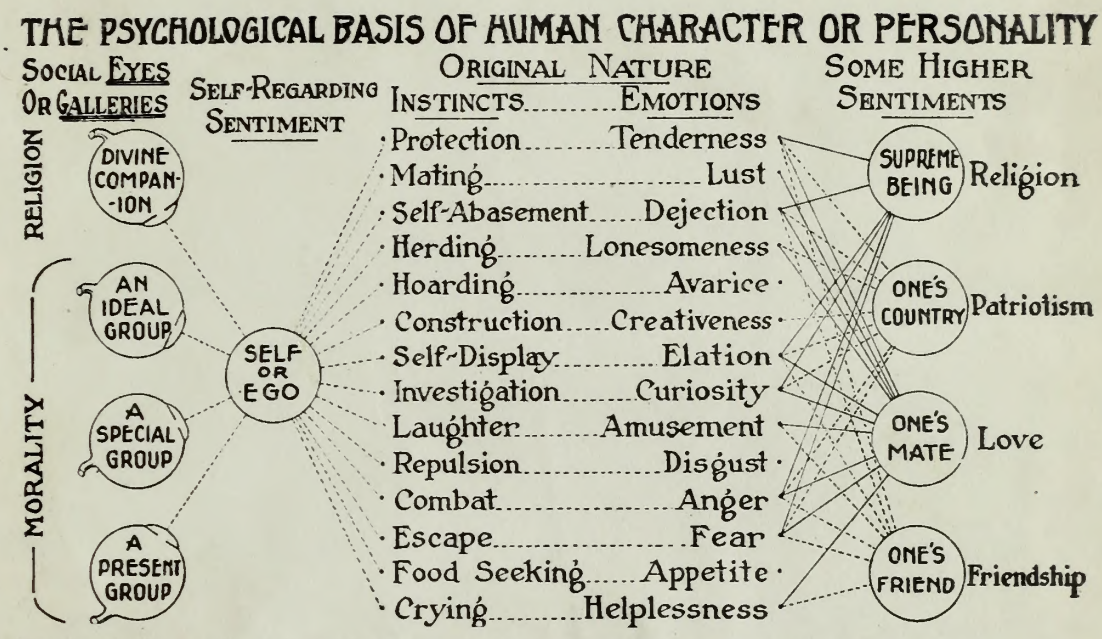

Diagram showing, at the right, how the elements of original nature may be organized as sentiments around different objects or ideas. The self-regarding sentiment, shown at the left, is the essence of one's personality or character, and consists in the organization of all the instincts and emotions around the idea of one's self, and which in turn is heavily influenced by the social group one cares for.

The "self-regarding" sentiment seeks social approval in the eyes of the group, which Professor Gregg considers "social eyes" or "galleries" which are constantly observing our acts and activities. The tremendous influence, then, of the "galleries" helps to organize the instincts and emotions, our original nature, as sentiments about objects and ideas. Says Gregg,

> "Thus character is built by organizing instincts around worthwhile objects or situations. The organization of sentiments is effected by repeated arousal of the group of instincts

associated with the object or idea."[1]

And what is worthwhile from the individual's standpoint is that which is worthwhile in his group.

The importance of the social environment in the development of the individual is set forth in Ellwood, "The Social P roblem."

> "Proper ideals and standards are as necessary for the development of normal morals, as is a physical atmosphere for psychical development... if not a detriment, at any rate an indispensable condition for it, an active agent for furthering development. Noone can live in an atmosphere of hate, egoism or vice, without absorbing some of those qualities, and the opposite is true equally. We need, therefore, an atmosphere of love, good will, mutual service among individuals, classes and nations, if we are going to solve the social problem."[2]

4. The function of ideals.

But, we say, if the group is dependent upon the individual for its ideals, and the individual is dependent upon the group for its character, where can there be progress? Will we progress if such a dead-level is reached? Ellwood seeks to answer by showing that variation is the case of certain individualswho because of their exceptional ability assume t he position of leadership in thought and action. Dean W.S. Athearn forcefully states the function of this extra-ordinary individual in the following terms:

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1. Gregg, Character Education for Nebraska Schools, p. 31.
2. Ellwood, The Social Problem, p. 240 f.

> "The prophet selects the ideals which should prevail in the race and the teacher makes these ideals real through instruction and expression: the race progresses through the prophet and the rabbi."[1]

Christian education must place the Christ-ideal before the child at every state of his enfolding life, so that he may habitually will righteousness. He must be socialized, that is, completely universalized in the worlds through which he passes, that he may become cosmopolite in the universal Kingdom of the Supreme Personality, God: then he can say, "I can stand anything that can happen to me."

It is a very interesting fact that knowledge of right and wrong does not necessarily determine conduct. For instance, supposing one has always been taught that regular church attendance is right, and that absence therefrom is wrong, upon changing the environment and the factors thereof, one will not necessarily attend church regularly if other interests enter, even though knowledge of correct conduct exists.

Knowledge and principles are of value in serving as guide-posts of conduct. In themselves, however, they are not as effective as emotionalization. Motivation of conduct appears to vary from one situation to another, and operates as a function of the total situation. "When knowledge is incorporated into an unwritten code

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1. Athearn, W.S. Notes, Principles of Religious Education.

of the group, it becomes effective."[1] The drive is the sanction of the group.

Man, alas, has risen solely through the exercise of social ideals and virtues within his group. Individuals , indeed, have led the way, but the race as a whole has not advanced until those ideals have become incorporated in group standards, It would seem that ideals coexist with the group and grow out of long experiences of the group. The highest ideals are social, and grow out of appreciation, mutual consideration and love of fellowmen. Loyalties such as these draw the group together for the best social progress.

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1. Boy Scout Manual, p. 34.

Chapter V.

THE INFLUENCE OF CERTAIN GROUPS IN CHARACTER EDUCATION

Chapter V.

The Influence of Certain Groups in Character Education.

It is true that the group with which the child spends the major part of his time is the one which will have the major opportunities in developing his character. These groups may be those in which the individual naturally finds himself, or they may be those with which he becomes affiliated through deliberate choice. The power of influence of either is, in many ways, the same, though in the second instance, he has the opportunity to provide for himself, if properly guided, the correct and highest "social gallery".

Let us begin in considering groups which influence the character development of boys and girls, with those where he first finds himself. The home will come first, followed by the church, the school, and later, club groups.

A. The Home.

"It is the family, parents and children together, that forms the perfect school of character", someone has said.

Normally, the child makes his first contacts with other individuals in his home. The right kind of home, then, is a peculiar advantage to children, though it loses this initial advantage continually, as influences from the out-

side begin to creep in, and finally break off directly when the child passes from family life into the world. Edward O. Sisson in "The Essentials of Character" believes that the home, as well as the church and school should forewarn the child, and thus its influence should follow him even after he leaves its protection.

Just what are these values which the home offers? G. Walter Fiske has summed them up as four great fundamentals:

> 1. Self-control, a factor difficult with impulsive children, but very important in living with people.
> 2. Self-respect, a safe-guard developed in homes that honor the personality of children.
> 3, Honor, is usually an outgrowth of self-respect, and family pride. The family, here, is functioning as a "social gallery".
> 4. Chivalry, grows out of honor, kindness, and consideration for others.[1]

Other elements which grow out of home life, are regard for fair play, sense of justice, altruism and unselfish attitudes toward life.

The relationship within the home is essentially social. One family solved the problem of home government in a very interesting manner. All the members of the family were called together, and they drew up a contract to observe small duties which were matters of mutual consideration. Norman E. Richardson, who tells of this example, believes such a practise to be training for democracy.

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1. Fiske, G.Walter, Community Forces for Religious Education.

He says,

> "The home is the primary social unit, because it is a group of persons with the widest possible disparity of ages, experience, ability and wisdom, united by an equality of affection, a conviction, of each other's supreme worth. The problems of mutual relations certainly have a motive for their solution here if anywhere, and if they are really solved, the experience will carry over into larger social groups."[1]

Just what methods should be used in the home for furnishing the highest type of environment for growing children, is a question worthy of the most earnest consideration. Children learn readily through imitation and suggestion. Says John D. Folsom, in "Religious Education in the Home".

> "Great is parental authority, but ten times greater is the art of indirect suggestion. The one bears heavily on the will for a time, the other touches the very springs of life, and abides."[2]

The ideals of the parents will be, thus, though indirect, a powerful influence in the lives of their children. The home group will become welded together with greater common bonds, as the children become young men and women. Their home ideals, if properly taught should carry over into the life they live in other groups.

It is then with great concern that we recognize that home life in the present generation is weakening. This fact, which provides one of the difficult problems

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1. Richardson, Norman E ., Religious Education of Adolescents, p. 60
2. Folsom, Religious Education in the Home, p. 51.

in our social order today, helps us to realize that a real danger exists when we break up the group which establishes the very fundamentals of character training.

B. The Church.

The church, by reason of its high ideals, has a very great opportunity in the character education program. It is the privilege of the church to teach the three dimensions of life, self-development, unselfish service, and upreach to God. The church brings before you Jesus, the greatest figure in all history, and it is its privilege to teach His principles. The church has the greatest opportunity to teach the very source of Christian idealism.

But what of the values which the boy or girl receives as he works in the church group? In participation in a common worship, through psalms, and songs, there grows a spiritual loyalty and fellowship. There are deep values in loyalty to denomination and local church.

Much of the group training of the church is given through young people's societies, Junior choirs, and Sunday school classes. Here the average adolescent may share responsibility, contribute to his group, and share the greatest good from his group. Through Religious Education lies the greatest opportunity for the church to influence its young people. The church has the highest

ideals, and hence, it has the most to give. If young people are not allowed to participate in its program, they will necessarily lose interest, and the great value the church has to offer them. Churches are beginning to realize this, and in the developing program, ample opportunity is being offered in the form of organized Sunday school classes which carry programs into week-day activities as well, club programs, and young people's societies.

In "Church Programs for Young People", H.C. Mayer stresses this point:

> "It is high time to recognize that work with young people holds the key to the whole problem of the church. When we solve the problem of discovering and training leaders among our young people, we open the gates to a great new field which the church may enter."[1]

C. The School.

We have seen that the home is the natural group for influencing the development of its children, the church has the opportunity for creating within them the highest ideals and purposes. What of the school? For many years instructors and leaders have utilized the opportunities which have come their way, though no definite program was planned for character education. It is being realized by citizens and educators that when the home fails, and the church fails to utilize its opportunity, many public school

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1. Mayer, H.C., Church Programs for Young People , p. 27.

children grow up without definite character education. Many of them follow their own interests, and direct their own destinies. What agency is to reach the largest group of boys and girls? The public school has made rapid progress within the last ten years in taking its share of the responsibility of educating children in character as well as knowledge. Character programs have been built in many state and local school systems.

Peckstein and MacGregor believe the school to be accomplishing the following:

> "It may be said at the present time character education plans include the development of high ideals through direct or indirect class instruction, or organization of the school environment to call forth the conduct in keeping with the ideals thus established, the development of group opinion and group enthusiasms through commonly accepted school codes and finally the progressive attempt to measure the results attained through school procedures and so to discover where such procedures can be improved."[1]

The tendency among the best educators today seems to be toward a social education of America's youth. Junius L. Meriam says in "Child Life and the Curriculum", that the emphasis has been on the individual and technique of subject matter, rather than on social problems or the relation of the individuals to other individuals.[2] As we look over the courses of study of the different states today, we see the emphasis changing. More time is being

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1. Character Education in the School, Religious Ed. May, 1928.
2. Page 80.

given to the social studies, rather than the classics. The teaching method shifts from the learning of facts to the building of attitudes. The chief values then become moral. A study of the community, state and nation as well as home and school, give students some idea of what cares and responsibilities they are expected to assume. The Headmasters' Association of Boston believes the following values to be derived from the social studies:

> "1. They teach duties and privileges, cares and responsibilities.
>
> 2. They develop the fundamental virtues: truth, the foundation of society, of government and of credit; justice, a proper recognition of the rights of others, the foundation of liberty; loyalty to the home, to school, to community and country; duty and self-reliance; above all, they inculcate obedience to law and respect for authority."[1]

Many schools have recognized certain values in school clubs. The Headmasters' Association sets forth their belief in the following values of extra-curricular activities in various departments:

> 1. Clubs furnish opportunities for adolescent boys and girls to express themselves in wholesome and recreative, instead of dangerous activities.
>
> 2. They serve as training ground for leadership, not as self-appointed, but socially minded leadership.
>
> 3. They offer training in cooperative team-work.
>
> 4. They provide an opportunity for the development of loyalty.
>
> 5. They help to develop character by the overcoming of unsocial or purely individualistic tendencies..[2]

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1. Report of High School Headmasters' Association , p. 59.
2. Ibidem, p. 50.

But should we shift the load to the schools? In a preface to the Utah Supplement to the Course of Study, State Superintendent C.N. Jensen says:

> "We are fully aware that there are limitations to any plan for bringing about the moral betterment of the group. We recognize the fact that not everything taught in school carries over into the life activities. The extent to which the transfer of training takes place has not been determined. Nevertheless, the similarity between the activities of the modern school and life situations is sufficient to justify the belief that a well planned course in character education will contribute greatly to the development of those habits and attitudes which are essential to the formation of character."[1]

D. The Contributions of Club Programs.

"Membership in a self governing group is a child's earliest introduction to the idea that he holds a responsible place in a world larger than his family and his school."[2] Clubs seem to spring up naturally among boys and girls in later childhood and adolescent years. We find them often as undesirable elements in the form of high school sororities and fraternities, and other secret societies. Sometimes such groupings become a problem in colleges as well. Most girls have been a member of a "Polly-anna" club and it is well known that boys during the "gang" age will allow loyalty to the gang to supersede other loyalties.

Some wise leaders have seen values in these

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1. Page 6.
2. Dougherty, Ethel Ward, Girls' Work Department , pamphlet, National Federation of Settlements,

natural groups, and turned their course into more useful channels. Settlement houses have produced some of their best work by bringing a "gang" of boys in off of the street, and setting them to work on some worth-while project with an effecient leader at their head.

Difference in club work for boys and club work for girls, Mary E. Moxcey explains, is most often due to the lack in girls of training in social cooperation. They do not seem to have the ability to do "team work" which boys possess, as has been shown since women have entered industry and offices.[1] This is partly due to the fact that society has not expected it of girls. At home, she is taught that she will not work permanently, and she is comforted if someone "hurts her feelings." The boy, on the other hand, is made to understand that he will have to get along with people if he expects to succeed. He, therefore, must "make the best" of situations as he finds them.

Miss Moxcey, finds the groups of boys and girls to differ too, in the fact that boys are interested in things, and girls in persons. This again, is due to long training in society, because of woman's place as "homemaker", and man's place as "breadwinner". She believes interest in club groups of the two sexes to be centered according to some such scheme:

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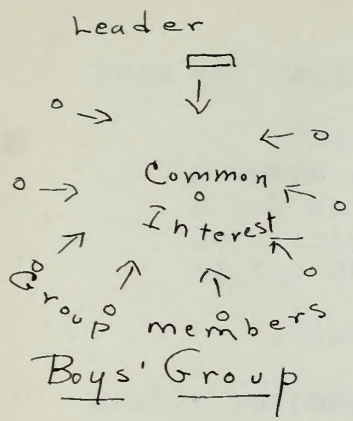
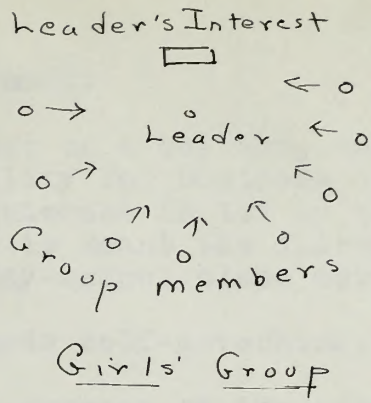
1. Girlhood and Character, p. 112.





While it seems, according to group psychology that girls seem to be suffering through a disadvantage, it is a handicap which they will overcome in training, and perhaps group experiences in clubs, schools, and industry will help in that direction. Let us turn, then, to some of the groups to see what is taking place there.

1. Canadian Standard Programs.

a. Canadian Programs for Boys.

The Tuxis group, fourteen to seventeen years old, and the Trail Rangers, twelve to fourteen years old, are organized within Sunday Schools of Canada. All organizations interested in Religious Education in Canada have promoted them. Meetings of "Camps" of Trail Rangers and "Squares" of Tuxis boys are held in the Sunday session of the regular Sunday school class. The group meets also in week-day session, where all business, badge-work and games are conducted.

From the Trail Rangers' Manual:

> "Did you ever hear of a boy who, when given a share of responsibility for business did not take a new and increased interest in it? By taking the boys into partnership is meant the introduction of the Organized Sunday-school class movement."[1]

The groups are made self-governing, with every member responsible for the success of the group. Programs are based on the highest of ideals, and four-fold development of the individual. Through extensive charting systems the progress of each boy is noted.

The boys in each group feel responsibility in larger and larger groups through their contacts in the local municipal council, or the Provincial Parliament and finally the National Parliament.

b. Canadian Girls in Training.

Group work in the C.G.I.T. is desirable and necessary, because:

> (1). Each girl has the inspiration that comes from the working with girls of her own age who have a purpose similar to her own.
>
> (2). The leader can, at group meetings keep the purpose of C .G.I.T . constantly before her girls, and guide them in a very definite way, in their four-fold development.
>
> (3). Group meetings inspire and direct the girls in using opportunities for enjoyment and development that her home, school, church and community offer her.

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1. p. xiv

(4). A program of group meetings provides for recreation for the working girl; service for the girls who have been served; the city girl to spend some time in the country.

(5). Many parts of the program cannot be worked out by the girl alone. (Games, parties etc.)

(6). In the group, the girl may have the privilege of meeting and hearing men and women who otherwise would not touch her life. Leaders and girls get together and help each other to go forward in the "Quest".

(7). It gives men and women a chance to pass on to the girls the results of their study.

(8). The group work in itself gives invaluable training in getting along with people.

The leaders of Canadian girls believe that "each woman must learn that she is a part of all that she has met." She is not an isolated person, but a social unit, a very vital factor in her community, and because of this, in the world. She must live, play, and work with other people. This requires imagination, sympathy, tolerance, reliability, self-sacrifice. Practise in actual human groups is the only way to develop these.

The social instinct is very strong in adolescence. The girl readily joins a group. Here she has an opportunity to learn in a small field many of the lessons of social relationships, and thus to gain through practise the qualities that she must have if she is to be ready to fill a woman's place in the community of today. For best results, the manual recommends that the group be a small

one. The group should be self-governing if possible to the greatest degree. This gives the girls training in self-confidence, executive ability, and the opportunity to lose themselves in the interests of the group. Each must measure up to her share of the responsibility.

The Canadian Girls in Training recognize the Sunday school class as the best group for the girls, because it is already in existence, it is a church group, it has high ideals, and Christian leadership. It has the advantage of loyalty to one group which can meet all her needs.

2. Christian Citizenship Training Programs.

a. Y.M.C.A. Programs for Boys.

These programs are built upon practically the same principles as many of the other youth programs which are being discussed in this chapter.

(1). Hi-Y (for high school boys.)

A report made in 1928 by a committee of leaders in the Boy's Work Department of the Denver Y.M.C.A. says,

> "Recognizing that boys can develop character insofar as they share a purpose which they themselves have developed, we recommend that every boy leader allow the fullest opportunity for boys to develop their own programs."

The standards of the Hi-Y Club are summed up in its purpose:

"To create, maintain and extend throughout the school and community, high standards of Christian character."

(2). Pioneers (Boys 12-14 years).

Realizing the haphazardness of the average boy's training, the Pioneer Program seeks to correlate the training he has received in home, church and school, and to integrate the personality in the highest degree possible. To quote:

"The programs seek to help the home to coordinate the several parts of the usual, everyday programs of the normal boy, and weld them into a balanced character making whole, supplying the elements that may be missing at any point of his life."

(3). Comrades.

This program is the step following the Pioneer Program, and its emphasis is much the same as the other, except that it is adapted to the needs of boys of the middle adolescent age. The aim is to build up within the character of the boy "broad, four-square foundations of life." Programs follow out lines of boy interest. While it is possible to carry through the program alone, it is more successfully worked out through the group.

In brief, I would say that such groups as these have been organized to utilize and direct the natural gang instinct toward teaching Christian character to youth.

b. The Girl Reserve Movement.

The Girl Reserves are the younger members of the Young Women's Christian Association. They are usually organized as groups in clubs or triangles. These organizations may be either formal or informal. The object of either plan is to "develop individual initiative through self-government and the creating of a group consciousness through group activities."

The programs are organized around certain symbolisms and ideals, and topics for discussion grow out of the interests of the girls.

In presenting the club as a substitute for group life, the "Course for Advisers of Girls' Activities" says:

> "The human spirit cannot fully develop in solitude, for outside group life of some kind, individuality is incomplete. Man realizes himself only when he is part of a group whole, with which he identifies himself, and through which he enriches and enlarges his personality. Because of this need, human society was developed, and civilization was made possible."[1]

The club seems to be an answer to a basic human need, for group life when normal group life does not exist. Still, we may criticize Girl Reserves by saying that the ideals of the groups are made for them. Let the "Movement" speak for itself:

> "It must be remembered that a purpose is in itself of no value. It will perform no magic in the

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1. Study Course for Advisers of Girls' Activities, p. 35.

behaviour of the group. It becomes valuable only as opportunities are provided to apply it in the many and varied situations thatarise daily and as it is interpreted wisely".[1]

A thorough understanding of the ideals is the first essential. Growth toward an ideal or purpose or ideal is necessarily slow.

3. The Christian Quest.

This material for use in any organization, is a very adaptable piece of work, and may well fit in any class or organization whose aim is character building. The authors have recognized the following principles in setting forth their programs:

1. Character is developed in experience and activity, that is, active interest.

2. Christian motives and ideals must be put into these interests--interests form the channels along which one can do so.

In taking over a group, the "Christian Quest suggests that after becoming acquainted, it is very essential that the leader weld the members into a real group. To quote:

"Every collection of individuals is not a real group. Merely because a certain number of boys and girls or young people belong to one class or organization, it does not follow that they form a genuine group that can work together effectively.....The leader's task then becomes largely one of welding them into a genuine group with common interests and ideals".[2]

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1. Study Course for Advisers of Girls' Activities, p.37.
2. The Christian Quest-2, page 7.

After the group has been organized, the second step is to determine the goal or ideal of the group. The individuals, we see, determine the standard of the group, which action is reciprocated by the group as a "social gallery" for every member of the group. The next steps recommended by the "Christian Quest" include the planning of a good group program, and the relating of the group to the whole work of the church and community. In this way, training within the smaller group will lead individuals to appreciate responsibility in the larger, perhaps more permanent unit.

4. Civic-moral Type Groups.

a. Boy Scouts.

In a recent Kansas City paper, an article telling of a campaiign for funds for scouts, gave the following argument for scouting:

> "Boys will gang. More than 91% of boy delinquents come from undirected gangs. Scouting stands for the gang directed."

Sir S.S. Baden-Powell, founder of the Boy Scouts of Great Britain says,

> "The 'patrol system ' is putting boys into permanent groups with the leadership of one of their number, the patrol leader. To get the best results, you must give the leader the real, free handed responsibility.....

1.

"The group or gang is the natural unit among boys, whether for play or mischief, and the boy with the most character among them usually comes out as the leader. Apply this to your own ends, and you will get results. The scoutmaster gives the aim, and the several patrols vie with one another in attaining it, thus automatically raising their standard of keen-ness and effeciency all around."[1]

The writer of the handbook, tells us that practically all boys' organizations have as their objective character education for citizenship; and while the Scout Movement aims to accomplish this, it emphasized the development of "not only men of good character, but also leaders of men." Leadership is developed by giving the boy an opportunity to lead a small group or patrol, in which the boys must live, move and have their being.

J. Adams Puffer says in "The Boy and His Gang":

"The institution of Boy Scouts is built at once upon the soundest psychology and the shrewdest insight into boy nature. The scout patrol is simply a boys' gang, systematized, overseen, affiliated with other like-bodies, made effecient and interesting, as boys could never make it, and yet everywhere, from top to bottom, essentially a gang."[2]

The Scout manual continues,

"The gang is in short, a little social organism, coherent, effecient, with a life of its own which is beyond the sum of the lives of its several members,"[3]

The Boy Scout group, then, instills character building values through group experiences.

b. Girl Scouts.

"The distinctive thing about Girl Scouting is that all activities are carrieddon by the well tried method of team play in small groups. The troop is the

1. Handbook for Scout Masters, p. 651.
2. Ibid, page 652.
3. Ibid, page 653.

organization unit, this being divided into smaller units, called patrols. A Girl Scout as a member of a patrol learns to think and act in the terms of others, and with others. Again, patrols learn to act in terms of larger groups, while the troop is rightly regarded as a part of the larger community of city, state, and country."[1]

The purpose is to help the girls to realize the ideals for womanhood as a preparation for their responsibilities in the home, and service to the community. The program follows the lines of women's activities adapted to interests and capacities of girls. Emphasis is placed on the methods of training, to develop initiative, self-control, resourcefulness and service to others, and in general, the qualities of character of most worth in adult life.

c. Camp Fire Girls.

As leaders, "we want to help girls as we know it never can be done through teaching and preaching alone. What we need is some means of directing their imagination and energy to the accomplishment of their ideals, some program of fun which shall nevertheless develop them spiritually, mentally and physically."[2]

The program of Camp Fire Girls is built on three important factors:

1. It provides activities of natural interest to girls.
2. It makes these activities doubly interesting through an appeal to the imagination.
3. It works quietly toward the end that through fun and happiness girls may acheive a beautiful and useful womanhood.[3]

1. Blue Book for Girl Scout Leaders.
2. Handbook for Leaders of Campfire.p.8.
3. Ibidem. p.9.

The inspiration which comes from belonging to Camp Fire, comes partly from belonging to a group, says the "Hand-book":

> "In the first place, it is fun to belong to a club. Doesn't any girl you know belong to a club or want to belong to one, or isn't she at least a member of a "crowd?" The group instinct is very strong in adolescent girls. What she does as a member of a crowd is far more important and thrilling than what she might do alone." 1

Camp Fire not only means for the girl to work for her ideal, but it is "all fun for her"--the fun of belonging to an organization with other girls, the fun of working and planning with them, and of having a goal to attain, and the inspiration of others working toward the same goal with the encouragement and help which they give each other and which their leader gives them as well. Camp Fire is fun. No girl belongs to it as a duty, but because she wants to, and because she is happy in Camp Fire.

5. 4-H Club Work.

4-H clubs grew out of the needs in the lives of boys and girls living in rural communities, for an appreciation of rural life and its opportunities and possibilities. The movement has spread from a corn exhibit at a small farmers' institute in Illinois to a nation wide movement sponsored by the land grant colleges

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1. Handbook for Leaders of CampFire, p. 9.

and the Department of Agriculture of our government.

The four H's symbolize "Hand", "Heart", "Head" and "Health". These are the four leaves of the shamrock, the emblem of goodluck. The ideals of education, fellowship, physical and moral development are embodied. These values which grow out of club work seem to be character building:

> 1. Each member conducts a substantial piece of work which makes him feel that his efforts are of importance.
> 2. One of the greatest needs of rural communities today, is greater cooperation of its people. Club work trains for such cooperation.
> 3. Club work develops rural leadership.
> 4. Club work brings parents and children together in common interest.
> 5. Club work develops right attitudes and sympathy toward farm work and the open country, and gives faith in industry, pride of cooperation, and vision of the possibilities of rural life.
> 6. Club work trains those who have dropped out of school as well as those in school.
> 7. Through contact with inspiring men and women, who are club leaders, club members may gain a wider interest and outlook, and many are encouraged to fit themselves better for life's work.[1]

In the state of West Virginia, the 4-H clubs have been developed to have the function of training boys and girls as they are trained in many religious education camps: a four-fold development. In this way, they approach the type of work which is carried on by the Canadian Programs, rather than that which is done by the 4-H clubs of other states.

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1. Miscellaneous Circular, No. 77, U.S. Dept. of Agriculture, page 4ff.

E. With Whom Does the Responsibility Lie?

In making a study of the environmental factors of boys and girls, with reference to character building, it is difficult to isolate the influences of one agency from those of another. Character becomes definitely an integration of an individual with his total environment. Are we then to wait for an ideal social order before we can promote character education? The idea is absurd. We must learn how to bring values into life as it is. True character grows out of the individual's adjustment to life situations, in the best possible manner.

What part have the home, school, church and other character building agencies in the total scheme of things? Someone has complained that the school can never promote character education because children's characters are marred before they start to school. Churches complain that they get no cooperation from the school, and finally club programs exist to supplement what some leaders feel to be lacking in the training of the youth in his primary groups. It is my opinion that there is a need for every constructive agency, coupled with an attempt to bar the destructive forces which are so powerful in our present civilization. The individual must be given the best possible influences from every side. It will be fatal for the home and school to pull apart on such a common

interest. Parent-teacher Association are realizing this and making cooperation at this point a part of their programs. Churches and schools, recognizing the appeal of clubs to adolescents, are including them in their programs, where they rightfully belong, rather than as isolated factors. Some advocate a centralized program of character training in the church. Local conditions and factors are too variable to make any generalizations concerning the proper method of procedure. The important thing to remember is that all must work together. Every influence which comes into a child's life changes him in some way. We cannot delegate this training of his character to one agency, even if we would, and expect a good product.

The responsibility lies with society itself, or all of us, whether we be educators or not. Let us accept the challenge, and in giving our best to society, society will give the best to out children.

Chapter VI.

SUMMARY

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Summary

"No one ever discovers himself until he relates himself to universal ends,"
--John R. Mott.

The problem which has been set forth is not one that could be proven in a single instance, or within the span of a few years' time. It is a process which has been developing through centuries, since men first banded together as families, races and clans. We can only look back upon human history to find how men have found their best relationships with other people to grow out of common purposes, ideals and sympathies.

While considering this thought, let us turn from the larger unit, the race, to the small unit, the individual. We discover a person, built with a nervous system capable of reacting with pleasure or displeasure toward certain situations, of acting through the force of habits which he has formed, of having aroused within himself certain emotions, of being appealed to through his power of understanding. Were the individual allowed to grow "at random", such possibilities which are inherent in the above capacities would develop freely with no effort toward arriving at any goal or

standard. Fortunately, certain natural controls exist to check this or that tendency, and tend toward integration of personalities. It is the function and opportunity of education to discover what these laws of control are, and to apply them for the best interests of the individual. In observing the action of natural controls, we have noticed that situations which excite pleasure are desired to be repeated, calling for appreciation of values. Emotions and instincts may be controlled through negative controls, as repression and sublimation, or through the positive controls, as the development of correct habits, right principles, and the growth of tastes into interests and sentiments. Through the intelligence, it is true that certain ideas of correct conduct may prove of value, if they are emotionalized to the point where they function as ideals. One of the essential elements , in the development of personality, is its response to ideals such as truth, goodness and beauty. Certain traits, however, though of worth in some situations, may in others be of distinct harm. They acquire moral worth only as they are exercised in promoting social progress. This trend of thought brings us to the two principal objectives of character education, as set before us by Milton Bennion of the University of Utah. (1). To cultivate from the beginning habits and attitudes that contribute to the

of social progress and personalities and (2), to develop appreciation of social progress, human welfare, means by which personalities are developed in harmony with the development of other personalities, and finally an understanding of group and community responsibilities.

The direct method of teaching character furnishes knowledge of correct conduct. Such is necessary. However, the full meaning and importance of such values can grow most effectively out of actual life situations and experiences of the individuals in daily living.

No man lives to himself alone, but in many intricate relationships with other individuals, which he meets within groups where he lives, works and has his being day by day. A close study of any normal group shows us that certain psychological principles exist there, whether the group embrace the whole world, or a few, perhaps a dozen. First, when individuals are thrown together naturally, a certain integration of thought takes place, members of the group condition each other, and group satisfaction rather than personal satisfaction becomes the goal. Out of group experiences grow collective feeling and collective will, group loyalty and ideals.

In observing further the group process, we discover that there are two forces at work there. First, individuals determine the character of the group, and second, the group determines the character of its

individuals. On the basis of the instinct of social approval, individuals are prone to react to situations on the basis of which of what they think the group expects of them. This factor is so powerful that we find among strong willed , even, difficulty in resisting it. One is conditioned by his past experience, his sentiments are determined by his "social gallery", up to which he is trying to live. (Recognition of a distinction between mere strengthening of the will resulting from steady effort toward a goal, and the development of sentiments which shape and enrich character must be made at this point.)

Ideals, then, grow out of and coexist as part of the group spirit. When ideas or ideals become part of the unwritten code of the group, they become of influence in the lives of individuals within the group. In character education, it is important that we give people the direct group and social experiences. Homes should be developed on the finest principles for there the children make their first social contacts. The church should utilize its classes, clubs and departments for interpreting in the lives of its constituency the idealism for which it stands. T he public shcool, which reaches all classes, and has a distinct advantage because of the long hours which pupils spend within its walls, has a real opportunity for teaching character through life situations which exist in its classes.

Many club programs have grown within recent years as the result of inadequacy of home, church and school programs. Too, the small group allows each boy or girl to assume a definite responsibility among a group of people his own age. Certain movements, including the Canadian training programs, Y.M.C.A. and Y.W.C.A., Boy Scouts, Girl Scouts, and Camp Fire girls have recognized this and carried forward programs on group principles.

Initiation into these smaller groups serves as a necessary means for socialization into the larger group. The individual becomes first a factor in the home, school, church, and club, later in the community and nation.

Group education then serves the largest purpose, socialization of individuals into small groups, then larger groups, and at last the individual is part of his world and his universe.

"And what of worlds beyond our world
Know our world of worlds?
All worlds of this world, and all worlds,
May be but the world of the mind of God,
Of which He is not conscious Himself
Unless He chooses to think of them."

--Edgar Lee Masters.

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